The History of North Africa

Book one

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From Indigenous People
To
Phoenician impact
and
Carthaginian Empire

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Introduction

From the time of the first stone tools it has taken the human race some two to two and a half million years to work up to the complex technological civilization of the present day. The first stage in this record is evident only in Africa, and north Africa in particular. It lasted for more than a million years and during this time, natural and social selections were operating to produce ever more efficient biological forms and with them major additions to the technology. It was not until the beginning of the upper Pleistocene (more than 100,000 year ago) that any close identification with geographical areas became apparent and was reflected in the regional tool technologies. This time also marked the prelude to the appearance of modern man in north Africa, and from then onwards

intellectual ability, improved technology and a fully evolved language.

system enabled the north Africa and the rest of the continent to become ever more closely geographically adapted . It also became more selective in the resources used, and more skilful in their methods with the result that more intensive exploitation was possible. By the end of the Pleistocene age, the effects of these adaptations were becoming apparent in the fossil evidence from which we are beginning to identify ancestral Berbers, Negroess, elongated-Africans and Mediterraneans within those diverse regions that are their traditional homelands, and which over many thousands years have contributed to making them and their culture what they are today.

Part one
Indigenous people of North Africa

Chapter (1)
Hunters and Herdsmen

The name (Libyans) derived by the Greek from (Libu).They divided the indigenous inhabitants of Africa (outside Egypt) into the Libyans of the North and the Ethiopians of the South. The Libyan aborigines have persisted without visible change from the prehistoric period to the present day. Their most ancient handiwork is represented by stone implements and simple pottery found in cave-dwellings, figures of men and animals engraved on rocks, some fortress-walls and many sepulchral monuments of megalithic type, also square and circular dolmens have been found in Libya.

Hunters:

The hunters lived in the Sahara when the desert was forested and inhabited by elephants, giraffes and

aquatic animals. They occupied Wadi Al-Agal(valley of Agal) in about 10,000 B.C when the tropical and aquatic animals lived there. The history of Wadi Al-Agal begins on the rock-faces on mount Zankekra (a peak in the mountain which runs in a ridge for over 200 miles along the southern edge of Wadi Al-Agal). The Hunters practised neither agriculture nor pastoralism , but derived their subsistence entirely from the game they hunted and from the wild vegetable foods which the women collected . Their chief hunting weapons were the bow and small arrows with detachable poisoned points, but they also made use of throwing-sticks, pitfalls, traps and snares of all kinds while the women had pointed digging-sticks which were sometimes weighted with perforated stones. They were a nomadic people, confined in the dry season to places well supplied with water-holes ;

but when the rainy season came, they wandered about freely within the limits of their hunting territory .

Herdsmen:

The herdsmen succeeded the Hunters in about 7000 B.C. or more, and they left thousands of pictures of their cattle in the Mountains of the Western Sahara . They were chiefly herds people of long-horned cattle and flocks of fat tailed sheep. Milk formed a staple element of their diet . Hunting also played a part in their economic life. To some extent they were also nomadic, as fresh pastures for their herds were necessary from time to time.

Garamantes:

The Garamantes whether of Libyan or Ethiopian origin had certainly a considerable degree of civilization, but in fact, still remain the mystery nation of the ancient world and were called by Herodotus a

very great nation. The Garamantes were also described by Herodotus as very powerful people; their capital was Garama, situated in Wadi Al- Agal. All over the central Sahara, they left hundreds of the chariots incised on rocks, added to this the immense network of underground water tunnels (called Faggaras) indicate the extent of the Garamantian empire. These tunnels run along the valley and there are over 200 ridges within 20 miles of Garama which run straight across the valley from the oases in the north to the mountains in the south . There are places where the roof of these Faggaras has collapsed and they are open . The tunnels were horizontal shafts about 6 feet deep and 8 feet wide with a vaulted roof, and were driven through the rock some 10 feet below the present surface of the plain . Their purpose was

obvious to act as a vast underground irrigation system.

Chpter two
The Libyans

The external influence of ancient Egypt was unlimited to the Nile Valley. Egypt had contacts through maritime trade with the lands to the north notably with Syria, Cyprus, and Crete, also there was great contribution with the south made by Egypt to Negro Africa (the Egyptian influence channeled through the kingdom of Kush in the Nilotic Sudan). The Egyptian influence contributed powerfully to the rise of civilization in the Mediterranean, but this is a story beyond the scope of this book . what we must remember is that African history cannot neglect the fact that for nearly 2000 years, from the foundation of the first Phoenician colonies in north Africa until the

Arab conquest of the seventh century A.D,, nearly all the Africans living to the north of the Sahara belonged in some sense to this Mediterranean civilization. These people were not Negroes, they were the fair-skinned Caucasians whom the ancient Greeks called Libyans, and whom they clearly distinguished from the Ethiopians as they called the Negroes.

The Libyans lived so long within the fringes of the Mediterranean as well as among the Egyptians, and spoke languages of the Hamito-Semitic family .The name Libyans derived by the Greeks from " Libu " , the name by which the Egyptians referred to one of the tribes on their western border (in and around Cyrenaica) ; but the Greeks gave it a general application for which there was no real justification. The name seems to have had for the Greeks an essentially racial significance, and they divided the

indigenous inhabitants of Africa (outside Egypt) into the Libyans of the north Africa and the Ethiopians of the south .

The Libyans were light- skinned, and the Ethiopians were dark-skinned . The word Ethiopians (Aithiops) appears to mean burnt-faced.

The Libyans comprised numerous distinct tribes , and in the east bordering upon Egypt were the Adyrmachidai who were at times subject to Egypt, they were also Egyptianized culturally as Herodotus says of them " for the most part they adopt Egyptian customs, though they wear the same sort of clothes as the other Libyans". Further west, the hinterland of Cyrenaica was occupied in Herodotus's time by four tribes, from east to west: the Giligamai, the Asbystai, the Auschisai and the Bakales. According to Herodotus, the Asbystai people were living on the

coast of Tripolitania away to the west, and to the south-west of Cyrenaica the shores of the Gulf of Suit were occupied by the populous tribe of the Nasamones. The Psylloi tribe were living on the western portion of the shore of the gulf of Surt in Hekataios's time, but by the time Herodotus gathered his information, the Psylloi had been dispossessed by their Eastern neighbors the(Nasamones) and driven into the interior. To the west of the gulf of Surt, the eastern section of the coast of Tripolitania was inhabited by the Makai. And the Western was occupied by a bewildering succession of small tribes .

Libyan culture:

The culture of the Libyans differed widely from area to area of north Africa due to its economy which was upon agriculture or pastoralism. In the east , the Libyan tribes of Cyrenaica cultivated crops but on a

very limited scale. In Tripolitania it was presumably the Libyan Makai rather than the Phoenician colonists who farmed the land around the river Kinyps which was admired by Herodotus. Agriculture was practised in the oases of the desert by the Garamantes. The Libyan agriculture consisted principally of cereal culture; they also collected the fruits of wild trees .

The pastoral economy was based upon oxen, and to a lesser extent on sheep and goats. Pigs were not reared due to the influence of Egypt where pigs were regarded as unclean .

The horse was very important for transport not only along the north African littoral but even in the Sahara . Horses were originally employed to draw carts or chariots . the horse-drawn war-chariot was

introduced into Egypt from Asia and was adopted by the Libyans from the Egyptians in around 700 B.C.

The camel which ultimately replaced the horse as the principal transport animal of north Africa and the Sahara appears to have been unknown at that time, and the earliest evidence for its use in the Maghrib was only of the second century B.C.; subsequently chariots were replaced for military purposes by cavalry. The replacement of chariotry by cavalry among the Libyan allies of Carthage related to the adoption by Carthage of the war-elephant which took over the military role of the war-chariot, but the techniques of horse-riding were not introduced to the Libyans by the Carthaginians .

The usual weapon of the Libyans, employed by their infantry as well as by their chariotry and cavalry, was the javelin ; also the desert peoples, the Pharusii and

the Ethiopians practised archery as well as the use of the javelin.

It appears that the Libyans were basically Neolithic in culture; there is some evidence of their using metals before the period of colonization. In the east, the Libyans had learned the techniques of bronze-smelting , and after the seventh century B.C. they learned iron-smelting from Egypt.

Herodotus said that a Libyan contingent in the army of Persia in 480 B.C were using wooden spears with points hardened by fire; also some metal objects evidently found their way westwards since Herodotus elsewhere refers to the wearing of bronze anklets by the Libyan women .

Libyan Religion:

The religion of the Libyans was like that of the Egyptians, and it seems to have been characterized by

a preference for zoomorphic deities. According to Herodotus, the Libyans worshipped only the sun and the moon . The most popular from of the sun deity, and the principal of the Libyan sun was the ram-headed god Ammon whose adoption by the Greeks of Cyrenaica and by the Phoenicians of Carthage has been mentioned. The main centre of the Ammon cult was his temple in the oasis of Siwa in the east, but he was worshipped by the Libyans throughout north Africa , and rock engravings depicting rams bearing the Egyptian sun disc between their horns have been found as far west as Oran province of Algeria today. According to Herodotus, the Siwa temple was an offshoot of the temple of Amun-Re at Thebes in Egypt, and it seems clear that the Libyan Ammon was basically a borrowing of the Egyptian god Amun-Re ,

though probably his cult became fused with those of sun-gods and ram-gods of purely Libyan origin .

Herodotus also states that the eastern Libyans venerated the Egyptian cow-goddess laia, and observed the Egyptian prohibition on the meat of cows. In the meantime other Egyptian deities adopted by the Libyans were perhaps the gods Osiris and Bes, whom seem to be depicted in rock engraving of the Fezzan. The Libyans also practised a cult of the dead.

Social and Political life:

The social and political institutions of the Libyans are vague due to the lack of exploration (very little is known of their social structure and political institutions); there are occasional references to kings of various Libyan tribes in their period, and the indigenous title among the eastern Libyans according to Herodotus was " Battos " which was adopted as a

personal name by the Greek kings of Cyrene. In the east, one might suspect a derivation of political forms from Egypt. The kings of the Adyrmachidai who played a prominent role in the Egyptian revolts against Persia in 500 B.C. were Egyptians and possibly appointed from Egypt. But the only custom described by Herodotus in connection with kingship among the Adyrmachidai was evidently of indigenous inspiration, though Herodotus notes that it was practised only by the Adurmachidai among the Libyans. Further west, there were kings of other Libyan tribes such as adikran who led the Asbystai against the Greeks of Cyrene about 570 B.C.

The historians of north Africa during this period were faced with problems similar to those involved in the reconstruction of the history of tropical Africa during the period of European colonization. The Libyans

were not at this time literate and did not have many sources of their history, and most, though not all, of our written sources came from the colonizing peoples. It is really difficult not to concentrate attention upon the activities of the colonists to the neglect of the indigenous peoples. It is also unfortunate that there is as yet no considerable body of archaeological evidence which might compensate for the lack of written information about the Libyans.

A certain amount has been recorded above of those of the Libyans, but the greater part of the Libyans were never brought under Greek or Phoenician rule, and their history cannot conveniently be considered with that of the immigrant states.

Chapter three
The Berbers of North Africa

Berber was the name of various branches of the indigenous race of North Africa, and since the dawn of history the Berbers have occupied the tract between the Mediterranean and the Sahara(desert) from Egypt to the Atlantic, and they were in contact throughout northern Africa with Nigritia (the Ethiopians) as well as the Getules, and the Troglodytes.

The origin of the name Berber is doubtful, some thought it was derived from the Greeks, and later from the Romans, while others attribute it to the Arab conquerors. In fact, tribal title " Barbara " and " Beraberate " appear in the Egyptian inscriptions of 2000 B.C. and 1700 B.C., and they were known to the Egyptians as " Lebu ", " Mashuasha ", " Tamahu ", and " Kahaka " . The Romans also called them "

Numidae ", and "Gaetuli " , but terms derived respectively from the Greek words which means nomads.

In regard to the ethnic relation of the Berbers on the monuments of Egypt their ancestors are pictured with the comparatively blond features, moreover, there were three physical types of Berber as follows: first type, tall men with a stature of about 175cm. to 180cm., dolichocephalic, with strongly marked supraorbital ridges, and the face was long tending to oval, the cheek bones by no means prominent with nose almost long and narrow, and the chin was square and scant beard; this type appeared in Tripolitania, Tunisia and Algeria. The second type was short with a stature of about 165cm. to 170cm., it had a longhead with a prominent occiput so that the head when viewed from above is distinctly pentagonal ; the face

was short and broad, the cheek bones well developed, and the nose tended to be broad, the chin was prominent and often well bearded, and full lips. This type was found in the mountains of central Tunisia, also in the neighbourhood of Algeria, and Morocco. And the third type was of moderate stature of about 170cm. to 175cm., and brachycephalic ; the face was broad and short, the forehead round, and the nose short and broad ; this type was specially presented in western Tripoli and on the Algerian littoral.

The Berber race :

The Berbers are a Hamitic race, but the term Hamitic as applied to race is not only extremely vague but has been much abused by anthropological writers. Sergi and Meinhof have both made classifications; Sergi includes the Hamities, racially, as a branch of his Mediterranean race and distinguishes an eastern

branch including the Nubians, Bejas, Abyssinians, Gallas, Somalis, Masais, etc.; and a northern branch including the Berbers, Fulani etc.

But Meinhof's classification was on broad lines; essentially the same but he included the Hottentots, on very unsatisfactory grounds, mainly linguistic. There is still some support for the contention that only Sergi's eastern branch should be called definitely Hamitic and that the northern should take the name Libyan.

The definition of the term Hamitic as an anthropological description is still a type of brown people with frizzy hair of lean and sinewy physique with slender but muscular limbs, a thin, straight or even aquiline nose with delicate nostrils, thin lips and utter absence of prognathism.

The Hamitic languages :

Hamitic languages were spoken by the people of northern Africa, and those people were divided into three sub-groups: Berber, Libyan and Cushite. The Berber group comprises Kabile and Guanche. The Libyan group belong to Siwa , Libyan and Coptic . And the Cushite group consists firstly of the languages spoken by mixed tribes in the Sudan, Adamawa, Bisharin, together with Somali and Galla .

The main characteristics of the Hamitic languages were nouns usually express number, gender and case by suffixes. Verbs use both prefixes and suffixes to form conjugation, voices, moods and tenses. The verb has intensive, reflective, attributive and causative forms. Some languages are more copious and developed than others. The influence of Arabic was

found in tense formation which normally expresses completion or incompletion rather than time. Attention must be drawn to the different kinds of plurals of the nouns, and there is a distributive plural in which each of the objects mentioned is regarded as still individual, a collective plural where they form a unity, and generic plurals used of things which appear in mass such as grass, water, swarms of insects. The relation of plural forms to singular is conditioned by what Meinhof called the law of polarity according to which fields of perception were originally divided into two groups: persons and things, and there are only classes of genders: one for persons and the other for things. So a person belongs to one or other of the two classes; persons in the plural are distinguishable from the person regarded as an individual, and the person class may be first regarded as male ; and what is not

male, belongs to the other or thing class which in time adopted the feminine gender.

The Berber language itself was a collection of the various signs of the alphabet and has 32 letters. Among the grammatical features were two numbers, no dual, two genders and six cases. Its verbs had one, two, three and four radicals and imperative, and sorest only.

The Berber language was inscribed on stone, often in conjunction with Punic and Latin texts in local alphabet. Also, the Berber tongue showed some affinity with Semitic in the construction, both of its words and sentences but is quite distinct from the Semitic language .

Cultural characteristics of the Berbers :

On the psychical side some of the main Berber characteristics can perhaps be best appreciated by contrasting them with those of the Arab; such a comparison is particularly useful since apart from the Nile Valley is in some sense embodies an epitome of the history for some 1300 years of the whole of north Africa .

The Berber was essentially an agriculturist, with a passionate love of the soil upon which he has been born, though a keen trader, and often willing to take service anywhere. The Berber was a stem fighter, often a determined brigand and in religious matters a born sceptic, while his strong democratic tendencies were indicated by his social organization in which leadership was usually a matter of election, though raiding and war gave real authority to individual

strong men which may to a limited extent pass descendants. In contrast, the Arab is typically a nomad pastoralist, whose attitude to agriculture is mirrored in the proverb that shame enters with the plough, a poor worker whose real courage is less likely to be shown when raiding than on a point of honour or as an expression of his religious faith. Moreover, Arab society is essentially aristocratic. The Arab is and nearly always has been ruled by hereditary leaders and his struggles when he does revolt are spasmodic, and directed against the individual rather than the system. The Arab in this respect stands in strong contrast to the Berber, but these contrasts are not absolute. There are nomad Berbers and many sedentary Arabs. Agriculture was carried out on the mountain districts by means of laboriously constructed terraces; the plough, often

replaced on the steeper slopes by the hoe which was similar to that depicted in ancient Egyptian drawings, also hand irrigation was usual, and a sickle, toothed like a saw, was used for reaping. Corn was trodden by oxen and kept in osier baskets narrowing to the top.

The Berbers were and some of them still are typically hillmen, living in isolated villages, often well fortified, or with a central citadel, and while possessing flocks and herds, are essentially skilled agriculturists. The Berbers have long practised irrigation and were quick to take advantage of every scrap of cultivatable ground . The Berbers had some peculiar customs; their villages were often of substantial appearance with houses of untrimmed stones (occasionally with two storeys) built on hills and invariably defended by a bank, a stone wall or a hedge. Sometimes their homes were mere huts of turf or of claytiles with

mortar made from lime and clay or cow-dung. The sloping roof was usually covered with reeds, straw or stones; also the living room was often, if not always, on the right, and the cattle-stall on the left . The second storey is not added till a son marries. Their weapons were the long straight sword and the slightly curved and highly ornamented dagger .

The Berber women had in many a better position than her Arab sister. The woman had most of the hard work to do, and was little better than a servant, and when she was old and past work, especially if she has not been the mother of a male child, she was often abandoned ; but she had a voice in public affairs, and had laws to protect her. She also manages the household and goes unveiled. She had a right to the money she earned, and could inherit under wills, and bequeath property; but the most characteristic was

the Berber woman's right to enter into a sacred agreement; and more often, the Berber men consulted their women in many matters. The Berber women were intelligent and hard-working, and they were very pretty and graceful especially when young .

The Berbers had many industries, they mined and they worked iron, lead and copper. They also had olive presses and flour mils, and they built mills for the Arabs. They made lime, tiles, woodwork for the houses, domestic utensils and agricultural implements; they also weaved and dyed several kinds of cloth, tan and dress-leather and manufacture oil and soap .

The Berber women produced a variety of pottery utensils, often of very graceful design and decorated with patterns in red and black. In some places, wood-carving had been brought to considerable perfection,

and native artists engraved on metal both by etching and the burin. The Berber jewellers also made excellent ornaments in silver, coral and enamel. The Berbers were very keen traders, and they travelled great distances. They were good craftsmen, and many of their tribes made excellent carpets and in studying their decorative art, it is possible to make the generalization that apart from Arab influence (after 700 A.D.) their limiting lines were straight, not circular or even arcs of circles, and this was particularly obvious in their architecture, even when advanced, as in the minarets of their finest mosques where its towers were square in section or sometimes hexagonal, contrasting notably with the rounded minarets of Egypt and the Middle East.

Generally, the designs woven into their carpets by the more typically Berber peoples whether of Morocco,

Algeria, Tunisia and Tripolitania were geometric (often rectangular) and always made up of straight lines, but the Arabic influence has brought in the arc and cupola (the latter is common in the countryside of Egypt). The hand made pottery of the Berbers of north west and north east Africa such as Algeria, Tripolitania has excited much interest, it was even suggested that it betokened a direct and somewhat close relationship between the ancient inhabitants of Algeria and the proto-Egyptians.

Medicine and surgery:

The greater part of medicine proper was little more than magic, but there is evidence that henbane may have been used before operations for its sedative and alleged paralytic and anaesthetic qualities, while in surgery trepanning was successfully performed for fractured skulls. Dead was freely removed when

necessary ; bone grafting was practised and grafts taken from a dog being most approved and the cases recorded seem to indicate that the oper ation was been very successful. Other operations including the removal of pterygium from the eye have been successfully carried out.

Political and social organization :

There were four types or levels of social grouping . The smallest or the lowest level was the village; then the Canton (which was a collection of villages), next came the tribe (a federation of several Cantons); and finally the confederation (formed from a number of tribes) or from many Cantons .

The village was most frequently composed of several small hamlets in close proximity to each other, and each hamlet inhabited by a patriarchal family, in other words, by a group of between ten and fifteen

extended families, each one of which regarded itself as comprising the descendants of a common ancestor (it was a group of brothers, cousins and second cousins to whom was added a number of strangers, hired labourers and refugees who lived under the protection of the richest inhabitants and married the girls of the group). There were also the descendants of slaves freed by their masters. Each patriarchal family had its headman who was often the oldest male, or the richest. Every village was brought into contact with its neighbors by means of its Sof, of which there were always two (the term signifies a group whose members covenant to render mutual aid to one another in cases of necessity) . In each village the two Sof were in some sense opposed, and each Sof would be allied with similar fraternities in neighbouring villages; and the ramifications of the Sof organization

extended through entire districts. Within the village the members of each Sof were united by the closest bonds, but the obligations ranked above all personal interests and even ties of kinship .

Within the village, the affairs were controlled by the Jemaa (the general assembly of the citizens) of which every adult man was a member though in practice only the old men and heads of families exercise the right to speak . Nothing which concerned the welfare of the village escaped the control of the Jemaa . It exercised judicial authority, made laws, levied taxes and administered the public property. Decisions were not taken by a majority of votes but unanimity was required, and if the assembly failed to arrive at an agreement the discussion might be adjourned, or sometimes reference made to an arbiter chosen from among its members or from another village .

The executive head of the assembly was called the Amin (chief). He was usually a member of one of the leading families, a man of wealth, and he was able to rely absolutely on the support of his Sof . He was usually put forward by the influential persons of the village, and the appointment was ratified by the assembly. His duties included public finance, but except in small matters he had no independence or initiative and could not act without the consent of the Jemaa, over whose meeting he presided. He had also assistants whom were in some sense police supervising the various quarters of the village and giving information of all that passes .

The Canton was a collection of several villages, and was found in Morocco, Algeria and Tunisia (perhaps in Tripolitania) where it was called a Khums or Ruba (a fifth or a quarter of the tribe). The Cantons

existed in the high mountain regions which on their own, formed entirely independent states from three or four villages, or perhaps ten hamlets, a maximum of four to five hundred extended families in all. They would be sufficient to constitute an autonomous state. This state possessed a territory with precise boundaries within the bounds of a valley, and its government was assured by a small oligarchic council which was composed of some ten or so members who were the headmen of each of the patriarchal families in each hamlet. This oligarchic council or a senate made decisions regarding war and peace, also administered the interests of the state .

The Canton never exceeded eight hundred extended families, and if had done it would have been divided into two or three segments. This was according to their hidden law which was probably determined by

the inability of the relatively weak councils to extend their authourity over more than a certain number of families. In some places in Morocco, the Canton had a president elected for a year and a common budget and a special set of precepts within the customary law laying down the punishment to be exacted for crimes and transgressions. In Algeria and possibly the border between Tunisia and Tripolitania, the Canton had a flag as well as a traditional leader.

The tribe :

Above the Canton was the tribe which was a federation of Cantons, but in certain regions this federation existed only potentially and each autonomous republic normally lived without any particular involvement with its neighbours. It required an outside threat for all the Canton to send their own council members to an agreed place to

consider the problem, but even so, they were not always able to reach an agreement; and if they did, each tribe defended its own frontiers as it wished. That, however, was not absolute because there were Amins of whole tribes and even of confederations, elected as a kind of president for the duration of military operations in the period before European intervention.

What the tribe contributed most was a kind of unity within the tribe, also the existence of some common body of customary law regarding homicide and theft, and belief in a common origin, or the existence of natural geographical boundaries. The unity within the tribe came sometimes due to the existence of as unusual form of internal organization. It appears when the hatred shared by all its Cantons for a neighbouring tribe; it also appears at the same time

within the Cantons against each other within the tribe. Take for instance, a tribe which is composed of four Cantons; in this case the wider group will comprise two opposed segments (two against two), and when one takes up a dispute the forces tend to be equally matched on either side and the struggle may be continued without risk of overwhelming defeat. But it was possible sometimes to kill each other in open warfare without incurring irreparable losses and without being forced to call in allies from outside.

The characteristics of the tribe was actually difficult to pin down for analysis whereas those of the Canton was easy.

The confederation :

The confederation was more difficult to define than the tribe. It was a collection of four to twelve, or of 40 to 50 Cantons either autonomous or themselves

grouped into tribes. With the exception of eastern Algeria, the confederation never had an elected leader, at least among the sedentary populations.

The Berber style of government was anarchic due to the lack of leaders or chiefs. Nevertheless it attempted to ensure an equitable distribution of the benefits and the responsibilities of power between the representatives of the major patriarchal families of the region. This ordered anarchy was virtually never able to control the organization of a state of any importance, and it seemed that the entire fund of political wisdom possessed by any mountain group was exhausted by the establishment of a republic whose territory was that of a Canton.

Part two
The Phoenicians and Carthaginians Influence

Chapter one

The Phoenicians

The name was given to that part of the seaboard of Syria which extends from the Eleutherus in the north to mount Carmel in the south (a distance of rather more than two degrees of latitude). And the chief towns of ancient Phoenicia as we know of them from the Amarna tablets (15th, century B.C.) and from Egyptian, Assyrian and old testament were: Acca, Achzib, Ahlab, Kanah, Zarephath, Sidon, Birute, Arka and Simyra .

The Phoenicians were an early offshoot from the Semitic stock, and belonged to the Canaanite branch. They called themselves Canaanites and their land was Canaan.The old testament sometimes denotes Phoenicia and Phoenicians by Canaan and Canaanites. Their language, inscriptions, coins,

topographical names preserved by Greek and Latin writers. Also names of persons and the Punic passages in the poenulus of plautus, all show conclusively that the Phoenician language belonged to the north-Semitic group, and to that sub-division of it which is called the Canaanite and includes Hebrew and the dialect of Moab.

Indirectly the Phoenicians rendered one great service to literature. They took a large share in the development and diffusion of the alphabet which forms the foundation of Greek and of all European writing .

The Phoenicians religion connected with the great powers and processes of nature, and the Gods whom worshipped belonged essentially to the earth, the fertile field, trees and mountains, headlands and rivers as well as springs. All were believed to be

inhabited by different divinities who were therefore primarily local, and many in number with no one in particular supreme over the rest. It was the custom among the Phoenicians, as among other Semitic nations, to use the name of the Gods in forming proper names and to express devotion or invoke favour as well.

Phoenicia came into history proper in 1600 B.C., when the Egyptian empire began to extend in the direction of Asia under Amasis (1) who carried his arms into Syria and conquered Palestine and Phoenicia which was called Da-hi on the Egyptian monuments. In 1503 B.C. Thohtmes 3rd, repeated and consolidated the earlier conquest and established Egyptian suzerainty over all the petty States of Syria and Phoenicia, but in 1449 B.C. Egypt lost all the towns of Phoenicia except Byblus and after the reign of Egyptian Amenophis

4th, (1376 B.C.- 1366 B.C.) Egyptian power collapsed . His successor Rameses 2nd, once again reconquered Phoenicia as far as Beirut, but in the reign of Rameses 3rd (1200 B.C.) many great changes began to occur owing to the invasion of Syria by peoples from Asia and Europe which ended in the establishment of the Philistines(Palestine) on the east near Ashkelon. As a result the successors of Rameses 3rd lost their hold over Canaan and Egypt no longer intervened in the affairs of Syria. Between the withdrawal of the Egyptian rule in Syria and the western advance of Assyria there comes an interval during which the city-states of Phoenicia owned no suzerain. The history of this period was mainly a history of Tyre which not only rose to a sort of hegemony among the Phoenician states but founded colonies beyond the seas. The Phoenician colonies were founded from Tyre with

regard to the colonies in Cyprus and north Africa . The Phoenicians at first were not interested in Africa, but the interest which drew them into Mediterranean was the trade with Tarshish (the region of Tartessus in south-west Spain) winch contributed most to the Phoenicians wealth. It was said that even the anchors of ships returning from Spain were made of silver ; and from Gadeira, the Sidonian ships ventured farther on the ocean and drew tin from the mines of north-west Spain or from the richer deposits in the Cassiterides (the Tin Islands).

The rich trade with Spain, however, led to the colonization of the west, and the earliest was Gades (Cadiz) on what was then an island off the Atlantic coast of Spain close to Tartessos. The colony founded along the north African coast was Utica in northern Tunisia which was intended to safeguard and provide

stopping-places along the coasting route from Phoenicia to Gades and Tartesos. There was also Lixus colony in Mauritania. Further west in the Mediterranean, there were another Phoenician settlements in Sicily (at Heraclea or Ras Melqarth). Also the islands between Sicily and Africa (Melita) or Malta on account of its valuable harbour. Gaulus and Cossura were also occupied as well as Sardinia and Corsica by Phoenician settlers.

To summaries, the North African Cities which have been founded from Tyre were: Utica in northern Tunisia, Lepcis in Tripolitania, Hadrumetum (now Sousse) on the eastern coast of Tunisia, Carthage to the south and Hippo to the west of Utica in northern Tunisia, and Lixus in Mauritania (or on the Atlantic coast of Morocco); and the Mogador settlement on the island of Mogador off the Atlantic coast of Morocco .

The Phoenician language became the prevailing one and the colonies assumed quite a Phoenician character.

In the days of Tyre's greatness her power rested directly on the colonies which unlike those of Greece remained subject to the mother-city and paid tithes of their revenues to its chief God (Melqarth) and sent envoys annually to his feast. But at the beginning of the 8th century B.C. the colonial power of Tyre began to decline, and on the mainland and in Cyprus the Assyrians gained the upper hand.

As Tyre decayed in power the colonies turned more and more to Carthage as their natural parent and protector and as a result, Carthage had the advantage of situation over far-away Tyre. Traditional bonds grew lax and the ancient dues ceased to be paid,

though as late as the middle of the 6th century Carthage rendered tithes to the Tyrain Melqarth .

Chapter two

The Carthaginians

Carthage was one of the most famous cities of antiquity on the north coast of Africa. It was founded about 814 - 813 B.C –by the Phoenicians, and described by the historian Appian as a ship at anchor off the coast of North Africa. Its position forms a sort of bastion on the inner curve of the day between the lake of Tunis on the south and the marshy plain of Utica on the north. And the history of Carthage falls into five periods: (1)From the foundation to the beginning of the wars with the Sicilian Greeks in 550 B.C. (2)From 550 B.C. to 265 B.C. (the first year of the Punic wars). (3)The Punic wars to the fall of Carthage in 140 B.C. (4) The period of Roman and Vandal rule down to the capture of Carthage by

Belisarius in 553 A.D. (5) And the period of Byzantine rule down to the destruction of the city by the Arabs in 698 A.D.

(1)
The foundation of Carthage

The foundation of Carthage was due to two factors : external and internal: As for the external factor: It was due to the Assyrian Empire, and the fullest information about the state of Phoenicia in the 15th and 14th centuries B.C. comes from the Marna tablets, among which are many letters from the subject princes and the Egyptian governors of Phoenicia to Pharaoh; it was actually a time of much political disturbance . The Hittites were invading Syria, and nomads from the desert supported the invasion; at the same time many of the local chiefs

were ready to seize the opportunity to throw off the yoke of Egypt.

The towns of Phoenicia were divided and Aradus, Simyra, Sidon did support the rebellion; at the same time Rib-addi (the regent of Byblus) and Abi-Melch (king of Tyre) held out for Egypt . But while all the towns made professions of fidelity, they were scheming for their own interests. In the end, Egypt lost them all except Byblus. Rameses 2nd reconquered Phoenicia as far as Beirut, but the successors of Rameses 3rd lost their hold over Canaan. During this time, the states of Phoenicia owned no suzeraian, and Gebal had kings of its own Ahiram, Ithobaal, Abi-baal in the 10th century. The history of this period is mainly a history of Tyre which founded colonies beyond the seas . In the 9th century B.C., the history of Phoenicia began to suffer a great deal as a result of

a new imperialist power which began to expand its domination to the west of the Euphrates, this was Assyria which for the first time thrust its devastating armies as far as the Mediterranean . Tyrians and Sidonians soon recognized that neither their ships nor their walls could shield them from invaders who were as skilful in the art of siege as in the strategy of open warfare, and the independence of their states was threatened by the Assyrian advance. In 868 B.C, Assur-nasir pal 3rd, washed his weapons in the great sea and exacted tribute from kings of Tyre, Sidon, Byblus and other cities. The Phoenicians had to resign themselves to paying a tribute, and the insatiable greed of their new masters quickly rendered the burden of payment intolerable which led the Phoenicians to create an autonomous centre where the

wealth of the west could grow far enough away to make exactions impossible.

Internal factor: According to the Greek writers, the founder of Carthage was Elissa or Dido (the daughter of the Tyrian king Mutton 1st) and the sister of Pygmalion who became king of Tyre. When Dido's brother became king, the princess married her uncle Acherbas, the wealthiest member of the royal house. Coveting his fortune, Pygmalion had Acherbas murdered, but Dido escaped to sea with the riches accompanied by many of the Tyrian nobles. According to the story, Dido sailed to Cyprus where the high priest of the Semitic goddess Astarte agreed to join her on condition that his family should be granted the priesthood in perpetuity of any colony founded, and she picked up more followers and off she went to North Africa.

In north Africa, Dido bought from the mixed Libyo-Phoenician peoples of the neighbourhood a piece of land on which the citadel of Carthage (the Byrsa) was built . But Dido and her companions seem right from the start to have wanted, if not completely to break all links with their native land, at least to create a settlement in Africa which could be self-sufficient . Even the name they gave to their city bears witness to this Qart Hadasht which means not only new towns but capital. They intended to create a new Tyre which would be able to dispense with the old capital. But despite the circumstances of its foundation, Carthage always retained sentimental and religious ties with Tyre, and for many years the Carthaginians sent a tithe of their revenues annually for Carthage in 146 B.C. Dido and her followers reserved around 20 square miles of cultivable land for themselves in

addition to the narrow space necessary for their hidings. The new town was a sort of fortified area capable of being self-sufficient for at least some time, in case of blockade, and free from too close a dependence on the natives.

At Carthage, the defensive advantages were enhanced by a massive stone structure including a parapet which screened the entrance of the cothon from the gulf of Tunis ranging north for some distance seaward of the merchant basin. The vital section of the fortification (that straddled the isthmus to repulse attack from the mainland) was more than 50 feet high, and almost 30 feet thick at the base with four storey towers every 70 yards or so; and within this wall was a double tier of remarkable casemates, the lower providing housing for 300 elephants; the upper stables for 4,000 horses. The rampart also contained barracks

for the cavalrymen, the elephant handlers and 20,000 infantrymen, together with storage for arms and provisions. Moreover, in this extraordinary obstacle was another rampart, and ahead again lay a moat 60 feet wide backed by a palisade of earth, stone and timbers. There was also a wall, reputedly of some 2 miles, round the Byrsa forming an inner citadel above and inland of the docks, overlooking the senate house and main public square. All in all, it was a daunting system. The greatest commercial city in the Mediterranean and the richest in the world, had protected her people, her businesses and sanctuaries.

As the colony expanded in size, the other sections of the city were built on further land leased from the Libyo-Phoenician peoples in return for the payment of an annual tribute. After more than a hundred years Carthage began to appear in written history as a rich

and powerful town in the Mediterranean and the world; the reason for that was the decline of Phoenicia as a result of the powerful Assyria under the Sargonids who gave the Phoenicians no respite, also the Greeks who became very dangerous in the west after 750 B.C. While Carthage grew, the old Phoenicia declined but the new town was not strong enough to bring relief. Instead, she succoured refugees from the motherland and prepared to defend herself, not from the distant land-powers of Asia, or even primarily from local tribes, but from an insidious seaborne peril which from about 750 B.C. to 670 B.C. a continuous stream had brought new men and new wealth towards me town of Dido which was only really solidly established when it had assimilated this influx.

The constitution:

Carthage was an aristocratic republic based on wealth rather than on birth, and its government was indeed a plutocracy. The aristocratic party was represented by the two suffetes and the senate, and the democratic party was represented by the popular assembly. The suffetes (two in number) presided in the senate and controlled the civil administration, and the office was annual, but there was no limit to re-election.

The senate composed of 300 members and exercised ultimate control over all public affairs. It decided on war or peace, and nominated the commission of ten (which was entrusted with the duty of aiding and controlling the suffetes). The commission was subsequently replaced by a council of one hundred.

The popular assembly was composed of those who possessed property-qualification; and the election of

the suffetes had to be ratified by this assembly. The bodies were almost always in opposition.

Religion:

Religion of Carthage was that of Phoenicians; there were the trinity of Baal-Ammon or Moloch. Tanit (the virgin goddess of the heavens and the moon); and Eshmun (protector of the acropolis). There were also special cults of Iolaus or Tammuz- Adonis of Patechus or Pygmaeus, (a repulsive monster like the Egyptian Patah), whose images were placed on the prows of ships to frighten the enemy; and the Tyrain Melkhart (Hercules). The statue of this god was carried to Rome after the siege of 146 BC

The army :

Carthage had the strongest navy in the western Mediterranean, and her galleys were manned mainly by Phoenicians, but in emergencies Libyans and slaves

might be employed. The army was quite different in character; the Carthaginians formed a very small proportion of the troops, therefore, there were depended to large extent on their African subjects and neighbours for the mercenaries of which their armies were composed. After the fourth century B.C. no substantial citizen forces ever served outside Africa, and this was a considered policy on the part of Carthage to avoid crippling losses from among the citizen body. The generals were normally Carthaginians, and it was rare even for non-Carthaginian Phoenicians to hold a high command . The main strength of the Punic army was the heavy infantry drawn principally from the subject Libyans, though considerable use was also made of Greek, Italian and Gallic mercenaries; but the best light infantry troops were recruited from the

Numidians(Numidia is the classical name of a territory in the northern part of Africa) and Mauri as well as from the Balearic islands. During the fifth and fourth centuries B.C., Punic armies frequently made use of horse-drawn war-chariots which were also supplied by the Numidians, and which made a massed charge at the beginning of the action to disorder the enemy's ranks. But later the tactical role of the war-chariot was taken over by the war-elephant.

Once Carthage had turned herself into a landed power, she found that she had to be ready to defend herself as much against Africa as against Greeks and Romans; and during the fifth century B.C., Carthage tightened her hold on the whole north- west African littoral from the Gulf of Surt to the Atlantic .

(2)

Carthaginian empire

The Carthaginian empire was mainly commercial rather than territorial, and centered on the Mediterranean rather than on north Africa. The empire comprised the north African coast from the Altars(Altars were found from the earliest times in the remains of Babylonian cities) of Philainos in the east to the Atlantic coast of Morocco in the west, Gades and other coastal cities in southern Spain, western Sicily and the western Mediterranean islands such as Malta, Sardinia, and Ibiza and the Balearic islands .

Effective rule was everywhere limited to the coast, even in Sardinia, the Carthaginians never occupied the mountains of the interior. The subject Phoenician cities paid to Carthage customs duties, but not tribute, and were required to supply forces for the Punic

army, and internally they were virtually autonomous (except the city of Utica which had a special position as a free equal ally) .

The occupation of Sardinia and the Balearics in the seventh century B.C. guaranteed the Punic fleets mastery of the high seas, but the Greeks had already occupied the coasts of eastern Sicily, only leaving the Phoenicians the western point of the islands.

At the beginning of the sixth century B.C. the Ionians(Ionians a chain running the west coast of Epirus, and the west and south of Greece, the total area of about 1041 sq.miles) occupied in Marseilles, a key position which made coastwise trade along the coasts towards Catalonia impossible for Punic vessels, and deprived them of the great commercial outlet of the that area (the Rhone).

Everywhere Phoenician colonization was endangered, and the Greeks were as adroit at sea as the Semites, and readier to turn to piracy and war where commercial competition failed.

the Phoenicians of lonia (the best long-distance sailors the Greeks) pushed on to found Massilia or Marseilles and several posts on the Spanish coast. Of these the most southerly competed at Tarshish; also in Sicily, new Greek colonies followed, in the north at Himera, in the south at Selinus which is less than 100 miles from Carthaginian Africa which raised a serious possibility that the Phoenicians could lose their western hold on the island .

The Carthaginians were convinced that the Greeks would dominate the western sea and cut the lanes to Sardinia and menace Carthage herself, in the

meantime, a concerted attempt to drive the Phoenicians from Sicily was soon to come .

In 570 B.C. new settlers brought to Sicily by the Greeks from Rhodes and Dorian port of Cnidos in Asia Minor, and under a leader named Pentathlos, the Rhodians and Cnidians established themselves at Lilybaeum in the extreme west of the island contiguous to the ultimate Phoenician stronghold of Motya. Finally, the Phoenicians resisted and in conjunction with a native tribe of Sicily (the Elymians), they defied Pentathlos and destroyed Lilybaeum . Following the repulse of Pentathlos, a Carthaginian chief called Malchus led a force to Sicily to strengthen Phoenician positions there, and Motya (the seagirt fortress of the west) was reinforced. Malchus sailed on to Sardinia to help the Phoenician settlements there, but the natives were hostile and the

Greek pirates prowled the coast. In 560 B.C., the Phocaean Greeks established a strong colony in Corsica and their oared warships plundering adjacent Sardinia and her sea trade. As a result, the Carthaginians and Etruscans of Etruria (the Italian land facing Corsica) quickly realised that their self-interest demanded union against the Greeks. The combined fleets of the two powers put an end to the Greek threat who abandoned Corsica to the Etruscans and soon withdrew from southern Spain. This success helped to stabilise the alliance, and a very precise treaty defined the zones of respective influence. The main concern of the Carthaginians was to maintain their empire as a trade monopoly. This policy was illustrated by several treaties made between Carthage and Rome in 509 B.C and 348 B.C. In the first, in return for the recognition by Carthage of Roman

interests in central Italy, the Romans undertook not to sail along the coast of Africa west of Carthage unless forced to do so by weather or enemy action, and if so forced, not to trade, but to leave within five days; Romans could trade in the rest of north Africa and in Sardinia only in the presence of an official, and in Carthage itself and in the Carthaginian province in Sicily.

- The treaty of 348 B.C., forbidding the Romans to sail south of a point on the Spanish coast, and barring them completely from Sardinia and north Africa, allowing them to trade only in Carthage and Sicily.

Similar treaties also appear to have been made with Etruscans(an ancient district of Italy , it include the whole of north Italy from the Tiber to the Alps) By these treaties, Carthage maintained a monopoly of the supply of the commodities of the west (Sardinian and

north African corn, Spanish silver, and west African gold) to the Mediterranean world . However, the occupation of the coast of Asia Minor by the Persian armies at the end of the sixth century B.C. had already destroyed the maritime power of Ionia. The Phoenicians established in the east of Cyprus had a considerable advantage over the Greeks, and on all shores the Greeks found themselves face to face with the Phoenicians or with their Lebanese rivals .

Carthage was naturally the central target; first in Sicily where it had to relinquish the defence of the old Phoenician trading-posts grouping along the eastern coasts, and with the support of the Elymi (the natives of Sicily) it concentrated its armies in fortresses on the western tip of the island in case of a counter-offensive. But in Libya, Carthage could not prevent the Greek Dorians from occupying Cyrenaica. It

stopped them at the base of the Gulf of Surt, and in the western basin, Carthage drove the Phocaeans from Corsica and finally put an end to Greek attempts to link up directly with Tartessos .

In north Africa, it was different story ; it is true that Carthage was essentially a Mediterranean rather than an African power, but her dominion and influence extended over a considerable area of north Africa .

Carthage itself was situated in north Africa as were the majority of the Phoenician Cities subject to her . In the east, the Phoenicians were in control of the coast which set at the Altars of Philainos on the Gulf of Surt .

On the coast of Tripolitania, there was the most important city Of Lepcis with its western neighbours Oea (modem Tripoli) and Sabratha formed the Tripolis, and the three cities altogether formed

Tripolitania.(note :Lepics or Leptis Magna, the name of town in ancient Africa which was in Tripolitania between Tripolis at the mouth of the Cinyps. It was one of the oldest and most flourishing of the Phoenician emporia).

The hinterland of Lepcis (the kinyps area) produced corn, flax and olive-oil. it was believed that Lebcis functioned as the administrative headquarters of the whole coast from the gulf of Gabes to the Altars of Philainos. Lepcis paid to Carthage (on behalf of the whole province)customs duties amounting to no less than one talent of silver per day.

Besides agriculture, the coastal settlements of Tripolitania were also important for fishing including the collection of purples, the molluscs from which the Phoenicians extracted dye for their textiles, and for trade with the interior. In the far east, the

Carthaginians traded wine at Charax, and precious stones at Nasamones (the Libyan tribe inhabiting the shores of the Gulf of Surt) . Lepcis and Tripolis (Oea and Sabratha) appear to have had trade-routes extending across the Sahara to the Oases of Fezzan which were inhabited by the Libyan tribe of the Garamantes.

From the Garamantes, the Carthaginians imported the precious stones known as carbuncles which were re-exported at great profit to the Mediterranean world. In north west Africa, the Phoenician settlement was to be found on the coasts of what is now Tunisia. There were several cities of some size. On the eastern coast the principal cities were Thapsus, Leptis (it was known in Roman times as Leptis minor to distinguish it from Lepcis in Tripolitania whose name was often

mis-spelt as Leptis and which was called Leptis Magna 'Great Leptis'), and Hadrumetum .

In the north were Carthage itself, Utica and Hippo; further west there were numerous small Punic emporia which provided access to the commodities of the interior of Numidia and Mauretania (principally ivory, hides and ceder wood). There were also Siga, Igilgili, Icosium, lol, Gunugu, Cartennae where there was an important copper-mine, and Russaddir colony were all colonies occupied in Punic times.

There was also Tigi (modern Tangier) which was possibly in origin a Libyan town, but it came under Carthaginian control and acquired a Phoenician character. And on the Atlantic coast of north Africa there was the Tyrian colony of Lixus, and further south, the Phoenician settlement on Mogador Island .

It is natural to believe that during the Carthaginians long residence in north Africa they absorbed Libyan elements into their population and culture. Also inter-marriage may be suspected but is difficult to document. The Phoenicians in turn influenced the culture of the Libyans. Their influence was naturally strongest in the area conquered and directly controlled by Carthage. The Libyan learned new military while serving as heavy infantry in the Punic army, and suffered the imposition of a Carthaginian administration, added to this, knowledge of the Punic language and Punic culture became widely disseminated in the area.

The Libyans practised Punic religion and adopted Punic municipal institutions. The Phoenician influence also became strong among the Numidians outside the Carthaginian territory. Many Numidians and Mauri

were recruited individually as mercenaries in the Carthaginian army, and during the 3rd century B.C. Carthage was especially dependent upon her Numidian allies for the excellent light cavalry which they provided.

(3)
Carthaginian Wars against Sicilian Greeks

The Phoenician settlements in Sicily became dependent on Carthage whose growing power began to be dangerous to the Greeks of Sicily. The growth of Tyrannies in the Greek cities was beginning to group several towns together under a single master. Thus Theron of Acragas (488-472 B.C.) acquired the rule of Himera.

Anaxilaus of Rhegium occupied Zancle and changed its name to Messana. The Deinomenid dynasty which began at Gela in 505 B.C. was translated in 485 B.C. by Gelon to Syracuse, and this city became the centre of a greater dominion over both Greeks and Sicels. Gelon was followed by his brother Hieron (478-467 B.C.) whose influence extended as far as Italy where he supported Locri against Anaxilaus of Rhegium and Cumae against the Etruscans. Acragas flourished under Theron, but a war between him and Hieron led to a new settlement at Himera . When the power of Hieron passed in 467 B.C. to his brother Thrasybulus, the freedom or Syracuse was won by a combined movement of Greeks and Sicels; and for about 50 years Syracuse enjoyed great prosperity; art, science, poetry had all been encouraged by the tyrants.

Under the Carthaginian Ducetius, the great Sicel came nearer towards uniting into one body than had ever been done before. and that was by founding the new city of Palicae. His power grew, and Acragas could withstand him only by the help of Syracuse, but his work was cut short by his death in 440 B.C

The interference of Athens

The Sicilian isolation was ended by the great Peloponnesian war(The Peloponnesian war waged towards the end of the 5th century B.C. by Sparta and other members of the Peloponnesian Confederacy upon Athens and the Athenian empire). The Siceliot cities, were drawn into alliance with one side or the other till the main interest of the Greeks in the island which led the Athenian attack on Syracuse. The interference of Athens in Sicilian affairs in 415 B.C. was partly in answer to the cry of the exiles of

Leontini(Leonine an ancient town, south-east Sicily founded by Chalcidians in 729 B.C.) , and to a quite distinct appeal from the Elymian Segesta(an ancient city of Sicily) which was an ally of Athens, and who asked for Athenian help against Selinus(an ancient city on the south coast of Sicily) .

Athenian expedition against Syracuse (416-413 B.C.):

On an appeal for help made by Egesta in 416 B.C., the Athenian general Alcibiades advocated vigorous intervention again in Sicily, and expedition after expedition had been sent there in 419-417 B.C. and all had been dolefully futile. However, Alcibiades's strategy to conquer Syracuse, subdue the whole island, crush Carthage and then return with triumphant prestige to finish the war at home. In June 415 B.C. great Athenian Armada sailed under three

generals of equal authority (Alcibiades the author of the plan, Nicias the resolute opponent of the plan, and Lamachus a straightforward soldier), but hardly had it reached western waters when Alcibiades was recalled to stand his trial at Athens for sacrilege. At Athens, a death sentence awaited him, as a result, he eluded his escort and fled to Sparta.

In Sicily, a preliminary landing at Dascon in Syracuse great harbour resulted in a useless Athenian victory; five months later (April 414 B.C.) the whole Athenian fleet and army moved from Catana on Syracuse, and the Athenians began to encompass the city with a wall on the landward side while the fleet blocked the harbour approaches, but everything went wrong. The Athenian general Lamachus was killed and the fleet was heavily defeated, and supplies ran short; and the Athenian fleet was penned up in the great harbour by

a boom across its mouth, and, in a final desperate engagement was heavily worsted. Finally, the two Athenian generals were captured and put to death, and the great Athenian armada was annihilated.

Carthaginian wars in Sicily :

Carthage after a long period of abstention from intervention in Sicilian affairs, and the observance of a wise neutrality during the war between Athens and Syracuse, stepped in as the ally of Segesta (the enemy of her old ally Selinus). The Carthaginian leader was Hannibal (grandson and avenger of the Hamilcar who had died at Himera). In 409 B.C., at the head of a vast mercenary host, Hannibal sailed to Sicily attacked Selinus and stormed the town after a murderous assault of nine days ; then he went to Himera with the object of avenging his grandfather. By this time, the other Greek cities were stirred to help while Sicels and

Sicans joined Hannibal. Finally, Himera was stormed, and about 3,000 of its army were solemnly slaughtered on the spot where Hamilcar had died. Hannibal then returned to Carthage after an absence of three months only, but the Phoenician possessions in Sicily were now stretched across the island from Himera to Selinus. Three years later, Hannibal and Himilcon sailed to Sicily with another expedition and the town of Acragas was sacked and the walls destroyed and the population took refuge at Gela. A year later (405 B.C.) Himilcon attacked Gela and Camarina, and when Dionysius of Syracuse came to help Gela was defeated by Himilcon.

Carthage was thus confirmed in her possession of Selinus, Himera and Acragas with Sican districts which had opposed her, and people of Gela and Camarina were allowed to occupy their unwalled

towns as tributaries of Carthage; but Leontini as well as Messana and all the Sicels were declared independent. Dionysius was acknowledged as master of Syracuse and under him Sicily became for the first time the seat of a great European power, and Syracuse became the greatest of European cities. The reign of Dionysius (405-367 B.C.) was divided into four periods by four wars with Carthage in (398-397 B.C.. 392-391 B.C., 383-378 B.C., and 368-367 B.C.) .

The Four Wars

In the first war, Dioysius destroyed the Phoenician stronghold of Motya, but the Carthaginian leader Himilcon founded Lilybaeum as a substitute on the mainland in the following year (396 B.C.), and destroyed Messana then founded the hill-town of Tauromenium above Naxos for Sicels who joined him against Dionysius then he defeated the fleet of

Dionysius off Catana and besieged Syracuse; but after a combined attack by land and sea by Dionysius, Himilcon went away taking with him his Carthaginian troops, and the Carthaginian dominion was cut down to what it had been before Hannibal's invasion; but later on Dionysius enemies declared themselves against him, and Carthage once more took the field .

In the second war of 392-391 B.C., most of the Sicles joined the Carthaginian leader Magon, but Dionysius was withstood at Agyrium by Agyris (his ally), the two tyrants, however, drove Carthage to a peace by which Carthage abandoned all her Sicel allies to Dionysius who founded the towns of Hadranum and Halaesa for them.

In the third war of 383-378 B.C.. Dionysius demanded that Carthage should altogether withdraw from Sicily, but that was met by a crushing defeat by the

Carthaginians and then came a treaty by which Carthage kept Selinus and part of the land of Acragas ; Dionysius had also to pay 1,000 talents. His last war with Carthage of 368-367 B.C., which began with an invasion of western Sicily, and which was going on at his death on 367 B.C. was ended by a peace by which the Halycus remained the boundary.

For almost 30 years, the situation in Sicily was quiet until the city of Acragas strengthened by Syracusan exiles who stood out again as the rival of Syracuse. In the meantime, the Carthaginian Hmilcar won many Greek cities to the Punic alliance. With Syracuse blockaded by the Carthaginian fleet, Agathocles(Agathocles (361-289 B.C.); he was the son of a potter, bom at Thermae Himeraeae in Sicily) planned to carry the war against the Carthaginians into Africa,

and for more than three years (310-207 B.C.) each side carried on warfare in the land of the other.

Agathocles won many battles and town, he doubled his army and brought Carthage near to despair. Meanwhile, Syracuse had driven back Hamilcar, and had taken him prisoner in an unsuccessful attack on Euryelus, and slain him . Acragas proclaimed freedom for Sicilian cities under her own headship; but her hopes perished when Agathocles came back from Africa, landed at Selinus and marched to Syracuse, taking one town after another. He relieved Syracuse from the Carthaginian blockade, and his mercenaries gained a victory over Acragas; then he sailed again for Africa when fortune turned against him there. He left his sons and his army who later defeated, and came back to Sicily almost alone. Finally, he signed a peace treaty with Carthage which

secured him in the possession of Syracuse and eastern Sicily only, and Carthage once more came to power over most of Sicilian cities.

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